

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xiii: 33.

Vol. XVII.

AUGUST 1900.

No. 8.

THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of
Roman Catholics and their conversion
to Evangelical Christianity.

JAMES A. O'CONNOR, PUBLISHER,
142 West 21st St., New York.

Subscription, per Year.....\$1.00
Single Copies, 10 Cents.

Entered at the Post Office, New York, as second-
class matter.

CONTENTS.

PAGE

EDITORIAL NOTES—The Priest is Not Christ	
—Lift Up Christ—Personal Testimony—	
Common Ground for All Christians—Priests	
Bearing False Witness—The Paulist Fathers	
Exposed	215
Christ's Mission Services.....	228
Christ's Mission Work.....	229
Contributions for the Debt.....	229
Election of Trustees.....	229
Kind Words.....	230
Death of Mr. Andrew Neill.....	230
A Christian Sailor.....	231
Good News from Spain.....	232
Rev. Alphonsus Hauberich.....	234
Reasons for Rejecting Roman Catholicism and	
Withdrawing from the Priesthood.....	235
A Former Priest's Sunday Afternoon.....	237
Letter from the Antipodes.....	237
Work for God in Brazil.....	238
Rev. Geo. W. Chamberlain (Portrait).....	238
A Successful Italian Work.....	241
First Italian Presbyterian Church (Picture).....	241
Rev. F. Pesaturo (Portrait).....	242
Death of Father McNamara.....	242
The Christian Endeavor Society of the First	
Italian Presbyterian Church (Portrait).....	243
Perverts to Rome Return to Protestantism.....	244
Bad Luck for Priest Killers.....	246
The Public Schools.....	247
A Bishop Gives the Lie.....	248
Father O'Connor's Letters to Cardinal Gibbons.....	249
Rev. A. Lambert (Portrait).....	255
Converted Priests in Europe.....	256
Dr. King's New Book.....	256

EDITORIAL NOTES.

IT would be a great help to the work for the conversion of Roman Catholics if Protestants would bear in mind that what the victims of Popery most desire is reality in religion. They do not care about the ritual or ceremonies or the creeds of men. They want to know Christ and Him crucified, and whether He can forgive their sins and save their souls. They have been groping for this knowledge in the Roman system; they have been saying to their priests: "Sirs, we would see Jesus, show Him to us, lead us to Him." This the priests could not do, for they did not know the way themselves. As surely as the people are dependent on the priests in spiritual things, so are the priests dependent on their fellows. The people confess to them, and they confess to one another. It is a mistaken idea that the priests confess to the bishop; he is the last man they would go to. The bishop confesses to a priest, and so does the Pope.

As the people have been taught to rely on the priests, so when they lose faith in them, they want to know if they can trust Christ.

The Priest is Not Christ.

There is a phrase in common use by priests when they want to impress the people with the importance of their office, and they generally quote it in its Latin form—*Sacerdos alter Christus*. It would sound blasphemous if they used the term—"The priest is another Christ" without its Latin equivalent. As the Roman Catholic thinks for himself and keeps his eyes open he sees there is a great difference between the priest and Christ; how great it is he does not fully comprehend until he understands who and what Christ really is.

Lift Up Christ.

The Protestant friend who is interested in a Catholic can gain a soul and do a work of inestimable value if the reality of the Christian religion be presented in a spirit of love. Tell him of Christ, His power, His promises; quote His words—"I am the Way, the Truth, and the Life"—"him that cometh unto Me I will in nowise cast out;" lift Him up as the only Priest, the safe Guide who will lead into the Father's presence all who call upon His name. He will not fail. He cannot deceive those who honestly and sincerely ask Him for pardon and peace.

Personal Testimony.

Next to the Word of God the greatest factor in the conversion of Catholics is personal testimony. When a Protestant can say, "I know I am a Christian," and is not only a "living epistle," but is able to give a reason for the hope that is in him, by personal experience as well as by knowledge of the Word, the Roman Catholic is compelled to believe such testimony. He has no argument against it. To know that Christ died for our sins, that His sacrifice, offered once for all, is sufficient, that He has all power in heaven and on earth, and that He will keep that which is

committed unto Him—this is what the Catholic wants to know when he turns away from the priest and his sacraments and mummeries. Blessed is the Protestant who can tell his Catholic friend that the Christian religion is true, and that he knows it because he has tested it and found it to be the work of God in his own soul. And thrice blessed is he who is a member of a church where such testimony is common to all.

Common Ground for all Christians.

Our Roman Catholic friends who look to "the Church," the organization, as the means of salvation, do not understand how closely connected all Protestant Christians are. They are united by their faith in Christ, by the consciousness that they are children of God by this faith, and that the Father's house is the home of all who come unto God by Him. They are brethren, and in prayer and worship they are united in "the unity of the Spirit," though outwardly they may seem to be divided. Ask any of them, "Are you a Christian?" and the answer will be, "I am." Ask further, "In what church do you worship?" and the answer will specify some denomination where the forms of expression of faith and the modes of worship are in harmony with their ideas and tastes. Some kneel in prayer, while others stand; some partake of the sacrament of the Lord's Supper sitting in their pews, while others go up to the sanctuary. There is unity in diversity.

But ask a follower of the Pope, "Are you a Christian?" and the answer will be, "I am a Catholic." That is not a satisfactory reply. To be a Christian means that a person is a follower of Christ, that he has heard His voice and that he desires to obey Him. It is a great privilege to be able to tell a Catholic how to become a Christian, and it is the greatest thing in the world to engage in such a work.

Priests Bearing False Witness.

If the Roman Catholic people generally are not exemplars of the Christian life, it is their misfortune rather than their fault. As the saying is, they were born so, and they have not had the opportunity of learning better. The fault lies with the priests. It is true that many of the priests, like the people, have had the door of knowledge shut against them by the Roman dogma that forbids honest search for the truth. The greatest sin in the Roman system is to doubt what 'the Church' teaches and to seek to know the truth. But there are priests who are to blame for keeping the people in ignorance, who had the opportunity to learn the truth of God and did not avail themselves of it, who deliberately teach doctrine which they do not believe, and testify to that which they know to be false.

The Roman Catholic priests to the manner born are genuine Romanists, for they know nothing more about religion than what the Roman system teaches. But there are a few priests like the Paulists who know better and wilfully deceive the people. The Pope severely condemned that class of priests in his letter to Cardinal Gibbons on "Americanism" a year ago last February. Every one knew that he meant the Paulist Fathers of this city. One of the charges maintained against them was that they misrepresented the condition of the Roman Catholic Church in this country. They said that Protestants were flocking into the Catholic Church, and that America would soon be a Roman Catholic country. The Romans learned that all these statements were false, and that the loss to the Church far exceeded the gains, both in prestige and numbers. For instance, a whole page of the book that condemned these Paulists was devoted to the work of Christ's Mission in converting the Catholics, and particularly

the priests. Facts and figures, which could not be denied, were given by the authorities, and the Paulists were forced to keep silence. But the perversity that attends deception continued with them.

Tangled is the web men weave,
When first they begin to deceive.

The "Letter" to Cardinal Gibbons this month tells the story of the latest deception of the Paulists.

The Paulist Fathers Exposed.

The conduct of Father Deshon and his Paulist Fathers will meet with the condemnation of every right thinking person. Whether or not he personally wrote or dictated the letter slandering Father Lambert and other former priests, there is no doubt but it emanated from the house of the Paulist Fathers, of which he is the head. If Deshon had acknowledged it he could have been punished by the courts for his crime, for it is a criminal offence to allege falsely that a man who had been a priest, and had been converted and entered the Protestant ministry, had secretly been reconciled to the Roman Church. No insinuation could be more injurious to him. The report would be circulated by his enemies, suspicion would point the finger of scorn at him, and he would lose the confidence of his Protestant friends.

Father Lambert did well, therefore, to confront Deshon and the Paulists and let them see that he had not returned to the Roman Catholic Church. They denied responsibility for the slander, but they did not deny that it went forth from their house.

The gravity of the offence of the Paulists cannot be exaggerated. These men are posing as the "converters" of Protestants, and a few are misled by them. To what are these persons converted? Certainly not to truth and righteousness. They are to be pitied, even though they are wilfully blind.

CHRIST'S MISSION SERVICES.

THE interest in the meetings every Sunday evening in Christ's Mission has been so marked that the services have been continued without interruption since the close of the great gatherings in Masonic Temple during the Twenty first Anniversary celebration.

Pastor O'Connor preached every Sunday except on two occasions, when Father Lambert gave most interesting talks. The following is a report of his last discourse prior to his departure for Porto Rico.

Father Lambert's Farewell Sermon in Christ's Mission.

On Sunday, July 1, Rev. A. Lambert, formerly a priest of the Redemptorist Order, who was converted at Christ's Mission in 1894, preached a farewell sermon before leaving for Porto Rico, where he will engage in evangelistic work under Rev. Charles W. Drees, D. D., Superintendent of the work of the Methodist Episcopal Church in that island.

In his address Father Lambert said:

When Father Sherman, the Jesuit, spoke of Porto Rico as being a Catholic country without a religion, he told the truth; but that statement is not only true of Porto Rico, but also of other so-called Catholic countries—France, Spain, Italy and the rest.

When Dr. Carroll visited Porto Rico he saw the priest at Guyama, a town of 15,000 inhabitants. He had been there five years, and in that time his congregations had risen from twelve or fourteen to thirty-five. The doctor asked if all the population were Catholics. "Well," he said, "the Mayor is a free-thinker, but they all return to the Church when they come to die."

This is true, but the reason is not due to any change in religious convictions. Not at all. But under Spanish rule all the cemeteries were in the hands

of the priests, and unless a person received extreme unction before death, he would have to be buried in the "dog's corner"—*outside* the walls of the consecrated ground—where suicides, unbaptized children and Protestants were interred.

I had a relative by marriage in Porto Rico, a Catholic, who had no religion at all. The last time she went to confession was just before her marriage, and she only went then because she could not be married without having done so. Then she never went to church for twenty-seven years, and when she was lying unconscious in her last illness they sent for a priest, who administered extreme unction, and then everybody said that she died a Christian!

In Porto Rico not only men, but women, have no religion at all. It may be true that some individuals are longing for instruction in Protestant truth, but the people in general are not by any means waiting to receive the Gospel with open arms. Our work will be slow at teaching the people the foundations of Christianity; it will be plodding along, day after day, inch by inch, and done very largely by visitation.

It will be especially necessary to teach the people two things—the divinity of Christ, and the fact that it is possible to find salvation—and plenty of it—*outside* of the rites and ceremonies of the Roman Church, and that every man can settle his own case with Christ.

It will be very important for us to pay attention to the children. We must teach them English, and to read the English language in the English Bible.

Brother Lambert sailed for Porto Rico on Saturday, July 7, in company with Dr. Charles W. Drees and two other missionaries.

At the services in Christ's Mission Sunday evening, July 8, Pastor O'Connor referred to the base attack on Mr. Lambert by the Paulist Fathers.

CHRIST'S MISSION WORK.

The work of Christ's Mission has been one of progress. Catholics have been converted, priests have been received out of the Church of Rome, general missionary work has been done—the poor have been relieved and had the Gospel preached to them. A good plant has been established and the building is nearly free from debt. Evidence of God's blessing is apparent in all that has been undertaken. Not the least of the results of the work of the Mission is the fact that two priests who came to it from the Roman Church and were converted are now Protestant Missionaries in Porto Rico. Rev. A. Lambert came to Christ's Mission in 1894, and Rev. Manuel Ferrando in 1895. The latter is now a Presbyterian, while the former is a Methodist. A third convert of Christ's Mission, Rev. James T. McGovern (formerly a Paulist), is preaching the Gospel in a Roman Catholic country, being now a missionary in Spain. All of them understand the Spanish language, Senor Ferrando being a native of Spain. Father Lambert spent many years in the West Indies, even visiting Porto Rico twenty years ago as a priest; and Mr. McGovern, a native of California, has had experience as a missionary in Mexico and Cuba.

Surely, with God's blessing and the co-operation of Christian friends Christ's Mission will continue to prosper. The law of progress implies continuance until stopped by decay and death. With a living faith, such as that in which Christ's Mission was founded, there can be no decay, and God's work never dies. Thus the prospect is bright for the future of Christ's Mission, and with adequate support its growth is assured. With the present small debt paid—and this can be done with little effort by the friends who are interested—the Mission will enter upon a larger and wider field of work.

CONTRIBUTIONS FOR THE DEBT.

A dear friend of this work writes under date of June 24, 1900:

"You speak of my interest in the work you are doing. From a child I have known something of the iniquities practiced by the Roman Catholic Church. I had a dear old uncle who said to me: 'Child, I much fear that Romanism will be the ruin of our country.' His words and the testimony of the sainted John Dougal, of the *Witness*, made me a sympathizer and helper in the cause in which you are engaged as soon as you commenced your work.

"I am hoping and praying that the debt on the Mission building will soon be paid, and that the care incident to that might be taken off your mind. I will give \$50 towards the payment of the last \$1,000 of the debt, but please do not mention my name. I do this in the hope that the blessed Master will regard it as much as a cup of water to a weary one of His, and hope, too, that it may encourage other friends to contribute the amount necessary to pay off the remainder of the mortgage this year.

"Yours for truth and righteousness,
S. C. H.

Another esteemed friend has also promised one hundred dollars towards the payment of the debt, and cash contributions to the amount of forty dollars have been received. Thus with a little effort on the part of our friends the debt can be paid this summer.

ELECTION OF TRUSTEES.

At the annual meeting of the Board of Trustees of Christ's Mission held in the Mission building June 28, 1900, the Rev. Albert B. King and Mr. Joseph Haight were elected Trustees to succeed the deceased members, Rev. J. Stanley D'Orsay and Mr. Andrew Neill. The new Trustees are tried and true friends of

the Mission, in hearty sympathy with its work and active helpers in the cause from the beginning of this movement.

Dr. King, who was out of the city, said in a letter regarding his appointment:

"As I am fully conversant with the work of Christ's Mission you may present my name to the Board. I shall consider it an honor to serve with the other Trustees, who love you and the work God has enabled you to do.

"Faithfully yours in the Gospel of our Lord,

"ALBERT B. KING.

"June 26, 1900."

KIND WORDS.

Many kind words have been expressed by our readers regarding the July **CONVERTED CATHOLIC**. Rev. Dr. Albert B. King writes: "The address of Countess Schimmelmänn in your July issue is the best thing I ever read." A brother beloved (S. F.), to whom we had sent a package of extra numbers, writes from California: "I thought you had sent me too many until I read my copy, and then I saw that I had not enough to go round. It is the best number you ever issued."

Mrs. Mary Grant Cramer's address and her beautiful picture, Mr. Sankey's eloquent speech in his "Sacred Song and Story" and the pictures of himself and Mr. Moody, were highly praised. Many readers said the July number was worth the annual subscription of the Magazine. While we cannot always excel, we hope to keep up the high standard of the Magazine and make it more and more useful and interesting. The co operation of our friends is needed to sustain it and to extend its circulation. It should have a wide distribution among all kinds of Protestants, the devout Christian who is in sympathy with its religious tone, and the patriotic

American who finds it staunch and true to the Flag and the principles it represents. Popery is the enemy of pure Christianity and the foe of liberty. **THE CONVERTED CATHOLIC** is the advocate and defender of both. The principles it maintains shall live; the doctrines of the Roman Church, being false, shall perish.

Death of Mr. Andrew Neill.

Christ's Mission has suffered the loss of another member of the Board of Trustees. Mr. Andrew Neill of this city, who died on June 22, was one of the oldest and best beloved friends of the Pastor of the Mission and the work it is doing. He was interested in all that concerned the Mission, and was faithful, true and steadfast in his friendship. From the beginning of the work twenty-one years ago, until the heavenly Father called him to the eternal home he was a most sympathetic, loving and helpful friend and brother. During all these years of fellowship there was not a moment's interruption of the friendship that existed between himself and the Pastor of the Mission. As a Christian he had strong convictions, but he was as gentle a soul as ever lived. His residence was only a few streets from the Mission, and he was a frequent visitor, and his presence was always a delight to the inmates of the Mission home. He was an elder in the Charles Street United Presbyterian Church, New York, and was greatly beloved by the pastor, Rev. James A. Reed, and the congregation. For several years he had been the treasurer of the church.

Mr. Neill was a native of Ireland, but had lived in New York City from his youth. He was sixty-seven years of age at the time of his death. For some years past his health had not been good, but he was faithful in his attendance at church. The death of

his wife, which occurred only three months before his own, hastened his departure. She was a faithful helpmeet of the good man, as devoted a Christian as he was, and he felt her loss keenly. He did not long survive her. They had no children, but a sister of Mr. Neill's and her two daughters were with him when the end came.

Dear Andrew Neill will be greatly missed by the Pastor and friends of Christ's Mission. But we shall meet again in the Father's House, nevermore to part.

J. A. O'C.

A Christian Sailor.

The death of Rear Admiral Philip at Brooklyn Navy Yard on the 30th June, caused widespread regret, not so much because he was a great sailor as because he was a specially fine type of a Christian man. He was a devoted church member, and an habitual reader of the Bible. He never offered liquor to his guests, and he never swore. He not infrequently took part in public gatherings either religious in themselves or held in the interest of evangelical or philanthropic work.

In response to the telegram to Washington announcing his death, his fine Christian character was acknowledged; and in an official despatch, too, from the pen of the Secretary of the Navy in which he served: "I am inexpressibly shocked to hear of the death of Admiral Philip, a faithful servant of God and of his country. He was one of the true heroes of the American Navy."

This is probably the first time in history that a naval officer has been publicly described as "a faithful servant of God" in an official despatch.

He had seen more sea service than any

other officer of his grade, and at the battle of Santiago he commanded the battleship "Texas." When the fine Spanish cruiser "Almirante Oquendo," after trying with her consorts to escape from the American battleships, ran ashore and surrendered to the "Texas," our men began to cheer, but he called out to them, "Don't cheer, boys; the poor devils are dying!"

After the battle the bugle sounded "All hands on deck," and when officers and men had assembled Captain Philip said: "I wish to make confession that I have implicit faith in God and in the officers and crew of the 'Texas,' but my faith in you is secondary only to my faith in God. We have seen what He has done for us, in allowing us to achieve so great a victory, and I want to ask you all, or at least every man who has no scruples, to uncover his head with me and silently offer a word of thanks to God for His goodness toward us all."

In speaking of this incident, Harry W. Jones, chaplain of the "Texas," said: "I went into the cabin after the captain had gone there. Holding out my hand to him, I said: 'Captain, I congratulate you, not only for your tremendous victory, but for the stand you took after the action.' His countenance brightened up as he replied, 'Why, chaplain, I was sure of it when I went on the bridge, for surely God has been with us, and it has been all on account of prayer.'"

Rear Admiral Philip was born in 1840. He entered the Naval Academy in 1856, and his first assignment after graduation was to the "Constitution" as midshipman. He served all through the Civil War and later passed through the various grades of the service. He was buried on the second anniversary of the victory of Santiago.

A portrait of Rear Admiral Philip appeared in THE CONVERTED CATHOLIC for August, 1898.

GOOD NEWS FROM SPAIN.

THE following letter from Rev. James T. McGovern, the former member of the Society of the Paulist Fathers who was converted in Christ's Mission in 1897, will be read with interest by the friends of the Mission. Last February Mr. McGovern went to Barcelona, Spain, as a missionary, and there he found converted priests with whom Mr. O'Connor had been in correspondence.

CALLE DE CORCEGA, 68)
GRACIA, BARCELONA, SPAIN, }
June 6, 1900. }

Rev. James A. O'Connor:

MY DEAR BROTHER:—Glory to God in the highest for your twenty-one years of Christian work in New York City! The city itself (in spite of Tammany Hall) has felt the presence of a man of God and has been blessed by your labors. What shall I say of the very ends of the earth? Surely they too have felt the power of the Word that has been preached in Christ's Mission during all these years. Cannot I testify to the number of converted Roman Catholic priests that I have both seen and heard—men of the sacerdotal class from all parts of the world: from Mexico, South America and Spain; from France, Germany and Holland; from Russia, Hungary and Poland; from England, Ireland and Canada; from China, India and Jerusalem; from the cradle of the human race as well as from the far away isles of the sea? Truly we have seen in your work a veritable Pentecost. The Lord God has been with you, else how could you have continued the work for twenty-one years without having received a cent of salary from mortal man in all that time? But it must be a great source of joy and consolation to you that the converted priests and ecclesiastics who have come to you in Christ's Mission are to be found in the ranks of

many Christian denominations laboring, like yourself, to make the Son of God known as a personal Saviour, to whom the seeking sinner may come directly with the burden of his sins and receive pardon.

I rejoice that I am privileged to share in the good work in which you have been engaged during all these years. I well know the number of nuns who have been set free from the slavery of the convent through your instrumentality, like the Nun of Kenmare, who is now with God. My heart bleeds when I think of the number of men and women who are imprisoned within the walls of convents and monasteries longing for the day of deliverance and some friend to ransom them and show them a better way of life. And yet there are very few who wish to engage in such a noble work. Some even go so far as to say that these poor creatures need no deliverance. If such there be, let them please listen to the words of a girl who has just come to us from a convent. We heard that she wanted to leave, and at once offered her a home. She was obliged to escape and is now living in our house. The hypocrisy and deceit of the Superioress of the convent and the general tone of the life of the sisters disgusted her beyond the power of language to express or describe. The Sunday within the walls of the nunnery was generally a day of work, even as among the common people of Spain the Lord's Day is absolutely disregarded, and in many places the factories keep open and the stores sell as on week days. The curse of Almighty God rests upon the land, for in the face of so much crime and ignorance and downright sinfulness nothing else could be expected. I am not disposed to relate, and I know you are not willing to publish, some of the conditions

which would stir up the indignation of every true man and would make the Christian heart long for the conversion of Spanish nunneries into houses of the living God by the power of the grace of Jesus Christ. Thus you see that I, who have been so much helped by your simple presentation of the Gospel, am now trying to bring others to a knowledge of the truth as it is in Jesus, and into the joy and peace that come from the positive knowledge of the forgiveness of sin and daily communion with God, through Christ our Lord.

I am sure you will be glad to learn that your humble servant is not idle in this dark land where the Church of Rome has had full sway for so long, and where the poor people have made more than one attempt to throw off the heavy yoke of Romanism. How I wish you could spend some time here! The priests of this country are not ignorant of your work in New York. The converted among them are very anxious to meet you.

There is a movement here, which has the sympathy of several thousand priests, in favor of separation from Rome and the establishment of a Reformed Spanish Church in which no Latin will be used in the services, and the people will have the right to call their own pastors. Hence, you see that in spite of the Roman power there is a movement in the right direction even here in poor Spain, probably the most priest-ridden country in all Europe.

It will cheer your heart to know that two converted priests right here in Barcelona bless God for your life of self-sacrifice in behalf of the souls of Roman Catholics. It was only the other day I called upon the Rev. Pedro Sala y Villaret and the Rev. Miguel Longas, two former priests of the Church of Rome. The former is engaged in work under the auspices of the Episcopal Church, and the latter is an eloquent

preacher in the Wesleyan communion of this city. These two gentlemen were very distinguished ecclesiastics in the Roman Church until the Holy Spirit moved their hearts to follow the Lamb of God and leave their former superstitions.

It seems to me that every Christian in the world should try and help in the great effort to save the souls of Roman Catholics. Let them, please, not say that the Gospel of the Son of God is preached simply in Roman Catholic churches, unless they are prepared to be regarded as either very ignorant or very unchristian; for no one knowing the Church as we do, who have studied its theology and observed its practice, can doubt that it lacks what Christ intended His Church should have—simplicity and truth.

Of course it is very certain that one cannot judge of the spirituality of a Church or organization unless he first has experienced in some degree the fruits of the Holy Spirit. There are many who do not know what regeneration is, any more than did Nicodemus. In the eyes of such of course the Church of Rome, with her vestments, altars, candles and high masses, seems to be beautifully spiritual and holy. Paul once said: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"

The Church of Rome sometimes deceives the very elect, but fidelity to the truth of God will bring such to their senses. We give thanks to God that He has shown us the true way of life and called us out of darkness into His marvelous light. May He help us to bring our brethren according to the flesh out of that system!

I remain, in Christ,

Your loving brother,

JAMES T. MCGOVERN.

Rev. Alphonsus Hauberich.

EXCOMMUNICATION FOLLOWS
CANONICAL ADMONITION.

The conversion of the young Franciscan priest, the Rev. Alphonsus Hauberich, who came to Christ's Mission last March from the monastery of his order at Butler, N. J., where he was one of the officiating priests, was an event that deeply stirred not only the Franciscan monks of the local community, but the whole order. From Rome instructions came to the mother house of the order in Paterson, N. J., to admonish Father Alphonsus to return to the order or take the consequences of excommunication. The first admonition notified him that he had sinned against the rules of the order by leaving the community without permission. The second and third admonitions were issued by the Rev. Denis Schuler, the Provincial of the order in this country, in the following letter, written in German, and of which an English translation is given below :

FRANCISCAN MONASTERY,
(DEUS MEUS ET OMNIA.)

PATERSON, N. J., June 15, 1900.

V. P. Alphonsus :

Meine erste Monitio canonica et paterna, zum Katholischen Glauben und zu unserm hl. Orden zurückzukehren, haben Sie leider nicht beachtet. Ich sende Ihnen hiermit die IIa et IIIa Monitio canonica, unverzüglich Ihren unglückseligen Schritt wieder gut zu machen.

Hoffentlich haben Sie meinen ersten Brief erhalten und aufmerksam gelesen. Möge der liebe Gott Ihnen die Gnade einer aufrichtigen und bestandigen Bekehrung verleihen.

Cum Ave, Ihr Schwer beleidigter,

FR. DIONYSIUS, O. F. M.

Provincial.

(Translation.)

Rev. Father Alphonsus :

I regret that you have not paid any attention to my first canonical and paternal admonition to return to the Catholic faith and to our holy order. Hereby, I send you the 2d and 3d canonical admonition calling upon you to rectify your unfortunate step without delay.

I hope you received my first letter and read it attentively. May the good God grant you the grace of a sincere and persevering conversion.

With salutation,

Your deeply offended,

FATHER DIONYSIUS, O. F. M.

Provincial.

The Provincial was compelled by virtue of his office to issue the above admonition. Innocent III., who was Pope from 1198 to 1216, decreed that no superior should pass sentence of excommunication on a subject unless proper admonitions had preceded his sentence, and if the superior omits the admonitions he is liable to punishment. Thus to save himself the Provincial of the Paterson Monastery had to admonish Father Alphonsus prior to passing upon him the solemn sentence of excommunication. This is intended to restrain other young Franciscan priests who would leave the monastery.

Alphonsus is safe from the persecution of his former associates. He is now preparing for the Gospel ministry in one of the best institutions in the country. When the formal excommunication is issued, if it traverses his civil rights, the Roman authorities may learn that religious freedom prevails in this country, and that persecution for conscience' sake will not be tolerated.

The friends of Christ's Mission are resolved that this young Franciscan and other priests who desire to leave the Roman Catholic Church shall be protected.

REASONS FOR REJECTING ROMAN CATHOLICISM AND WITHDRAWING FROM THE PRIESTHOOD.

AFTER having made my preparatory studies in New York City, I completed my theological studies at Montreal and at the Catholic University, Washington, D. C. I was ordained a priest in St. Patrick's Cathedral, New York, by Archbishop Corrigan in 1892. During four years I was in the active ministry of the Roman priesthood, having for three years charge of one of the leading Roman Catholic Contract Indian schools in Washington State.

I withdrew from the Roman Catholic Church in 1896 because it failed to satisfy my mind and heart. A thorough training in the scholastic philosophy and theology of Thomas Aquinas had initiated me into the system which starts with the existence of God and then tries to draw from this, by a series of deductions, the whole system of dogma as laid down by the Roman Catholic Church. I stood before it and said: "Art thou true?" "Infallibly true," the answer came back. But the habit of blind obedience had been destroyed within me; the claims of infallibility did no longer suffice; evident proof of truth was needed. Years before I had faced the same system, but at that time I accepted every word it proposed without questioning. I did not ask to see its credentials in order to inspect them. I simply followed the common herd and believed in due form like other priests. But now my mind demanded to see; the veil which early training had drawn between my eyes and the teaching of the Roman Church had been lifted.

The whole fabric of the theological handiwork of the Roman Church appeared before me, and I was horrified. How could I have ever defended such a system? How is it possible that its defenders can be in good faith? It is be-

cause spiritual blindness has been induced by the hypnotic influence of the ever repeated suggestion that the Roman Catholic Church is the sole and infallible mistress of all God's truth; and the mesmeric influence of its sacramental liturgy, *ex opere operato*, strengthens the first impression, until it gradually becomes second nature.

The Pope has written above the portal through which entrance into Roman bliss is obtained: "Abandon reason all ye who enter here." He says: "You, my faithful children, need not exercise your reason; I do all the thinking for you. You are incapable of thinking rightly; if you must use your reason, come and learn what I have infallibly defined during the past ages and in this age. Here you will find sufficient teaching to occupy your mind. But if you will go beyond this limit, beware that you run not counter to any of my decisions, otherwise the Holy Inquisition must consider your case, and that means condemnation; you will be excommunicated, as I had to excommunicate the best scientist I had in this century, Dr. St. George Mivart."

The voice of conscience seconds the objection of reason. The Roman system demands renunciation of the reasoning faculties; it also requires the sacrifice of the will and the heart, the surrender of liberty. Its moral system is an unending list of "Thou shalt" and "Thou shalt not." These are not the repetitions of the commands and the prohibitions of divine law, but the proclamations of the papal machine. Divine authorship is not claimed for them. They are acknowledged to be ecclesiastical laws, yet of such a nature that God will punish their infraction with the same rigor with which the most flagrant violations of the divine law are punished. The

assumption that mere human laws are to be placed on a par with divine laws is a manifest usurpation of divine authority, and a demand calling for the sacrifice of human liberty.

The presumptuous dogma of an exclusive monopoly of the only means of salvation is also an evident mark of the falsehood of the Roman claims. It is a most audacious claim that it is only there that the true fruits of holiness can be seen; it is the denial of the principle for which so many noble men have sacrificed their lives, the principle of liberty of conscience.

To accept the Roman teaching also implies the rejection of the plainest lessons of religious history. From the study of the history of religions it is evident that vital religion is never a dogmatic slavery, but a living spiritual force. Scan the religions of early mankind, of the great Oriental nations, of the Jews, and of the different Christian denominations, and everywhere the fact is apparent that their periods of greatest religious vitality were coincident with the growth of religious truth; and that their spiritual decay was the period of the codification of doctrines and the belief that subscription to a formulary was the chief essential to religion.

Christianity is a living religion. Yet it can be killed completely as it is in the Roman system. From a spiritual religion has been made it a dry mass of ceremonies and dogmas. Take from the Romanist his ceremonies and the profession of his dogmas, what will be left? Nothing. It tries to give life to this dead body by infusing a superabundance of ceremonial into the practical religion of its votaries. It judges the standard of its members, not by their spiritual faith, but by their assiduity in performing certain outward rites. Its formalism is a fatal poison.

The voice of God as manifested by reason, conscience and history demand-

ed my rejection of all Roman claims. The written word of God in the Bible gave the divine sanction to the lesser lights of revelation.

Years before I had studied the sacred page as a student of Roman theology. I had read it with the smoked glass of preconceived Roman notions, as I was required to do. No doubt entered my mind concerning its meaning, for did I not know its meaning even before I read it? And if any text seemed to contradict what was accepted as an established Roman truth, a faithful foot note helped to explain it away. But now the Word of God lay before me as a letter from my Father; no presumptuous master could thrust any arbitrary interpretation upon me.

The great point of superiority in the Christian religion over all the other religions the world has ever seen, is that it teaches the Personality of God as a living power working among men. The good God reveals His Fatherhood to men that they may understand that they are the sons of God. Not all indeed are the loving, obedient sons they ought to be; yet to all it is given to say "Our Father;" to all a cordial welcome is extended to enter into the Father's house; to every human being is offered the remission of sins through repentance and faith in the Lamb who taketh away the sins of the world. "Whosoever will, let him take the water of life freely."

How different the tests of Christian communion proposed by the "one Church" which claims exclusive infallibility in all matters of faith and morals! It makes a complicated dogmatic test the first requisite of membership in the household of God. It destroys the idea of sonship by its system of secondary agents, whose services are indispensable to obtain admission to the Father's home.

P. J. .D

A Former Priest's Sunday Afternoon.

With two Christian gentlemen the writer spent a few happy hours on a recent Sunday afternoon, in his first visit to the New York Tombs. The object of the party was not to conduct any religious exercises, but to do personal work among the prisoners.

The simple question whether the speaker could be of service in any small matter easily drew from the prisoner a few words about himself. The conversation was then turned to the real antecedent cause of his present plight—neglect of personal religion. Among half a dozen prisoners thus interviewed at length the visitor spoke to four Roman Catholics. While not denouncing directly the system to which they professed adherence, he urged upon them the truth that religion must be of the heart, and that the soul must draw near to God and keep near to Him through Christ Jesus. He told them about the satisfaction of soul and heart found in this personal intercourse between the soul and God, and of the spiritual quiet and rest found in the acceptance of the salvation that Jesus offers to all who come unto Him. It was a new thing for them to hear the simple truths of the Gospel told without any reference to Roman superstitions. They welcomed the good news, and our prayer is that it may bring forth fruit in their hearts during their solitary hours in that prison.

At four o'clock the prison regulations called for the departure of all visitors, and two hours were then given to personal work in Bellevue Hospital. The experience there was similar to that in the Tombs, with the difference, however, that there was an absence of the criminal element in the experience of those visited.

It was a new experience to the writer. Formerly if he visited a prison it would be for the purpose of giving absolution to the unfortunate inmates after they had confessed their sins. P. J. D.

[The writer of the two preceding articles came to Christ's Mission last March and was welcomed as a priest who had left the Church of Rome. Since then he has been most faithful in attendance at the services, and has shared in the family life of the Mission. At present he is engaged in business and in literary work. His name is withheld until he experiences the call to preach and will enter into permanent Christian work.—ED.]

Letter from the Antipodes.

HOBART, TASMANIA, }
May 11, 1900. }

Rev. Mr. O'Connor:

DEAR SIR:—I was living in New York several years ago when you first commenced your most excellent work for Christ in Masonic Temple, and have often greatly wished since leaving America in 1884 to hear how your Mission was proceeding. Recently I had a booklet sent to me giving an account of the conversion of Father Lambert, and it referred to your great work in New York. Feeling as I always have done great interest in your Mission I should very much like to know if there is any book giving an account of your very glorious work for the truth as it is in Jesus.

I may say that I am an elder in St. John's Presbyterian Church in this city. I was for many years a member of the Presbyterian Church in New York, and in Brooklyn, and Omaha, Nebraska.

Wishing you every success and the blessing of our Heavenly Father, I am,
dear sir, Very truly yours,

W. G. H.

WORK FOR GOD IN BRAZIL.

THE Lord leads the blind by a way they know not. Thus in 1862 a student who had been interrupted in his studies by threatened paralysis of the eye, found himself 5,000 miles from his home, in a new country. Yet God was leading the blind to His own base of operations. Instead of four months, four years passed before this student could return to the study of books. Meantime, God had set him to study men, and from these he learned what could not be obtained from volumes.

Brazil had been under the dominion of Rome ever since its discovery in A. D. 1500, with the natural result that there was a famine of the Word of God. Upon returning to his native land, this young man was exhorted by friends to abide here because there was much work to be done for God in his own city. Such was the reason given by Christian men. Relatives urged him to remain, on the ground that his mother was a widow and that his duty was to care for her.

To his mother he said, "You have a right to speak on that point. I don't care what other people say, but I want to know what is in your heart."

She that bore him replied, "I gave you to the Lord when you were a baby. You must do what He says."

"I wish you would say, 'Stay at home; take care of your mother.' That would

be my pleasure. But wherever I have gone these four years in Brazil, I have found women older than my mother who have never had a chance to hear a single chapter of God's Word; and they never will have one unless somebody takes the matter to heart."

"There is no doubt as to what you ought to do," was the reply of the Christian mother. "Go, and the Lord will take care of me."

Thus was the word of the Lord, "I am thy servant, and the son of thine handmaid: Thou hast loosed my bonds," fulfilled, and the student turned back to a life work of giving the Word of God to Brazil and the Brazilians.

The city of Sao Paulo grew up round a Jesuit school, opened on January 25, 1555, the anniversary, according to the Roman calendar, of the conversion of St. Paul. This circumstance gave the city its name.



Rev. George W. Chamberlain, D.D.
Thirty-eight years Presbyterian
Missionary in Brazil.

About 1870 an elderly woman of this city whose heart had been stirred by the reading of the Scripture, sought Dr. Chamberlain and asked him to visit her father and persuade him to examine the Bible. She said, "He is over ninety years of age, and says he is too old now to read anything new." This venerable man was a Senator of the Empire, a Baron by title, and a Guardian of the Imperial princes.

The doctor went to his house, and

after the ordinary salutations, the senator said, "Well, heretic, have you come here to catechise me?"

"No, Baron, I came at the request of your daughter to converse about the Scriptures, if it is your pleasure."

"Well, what about them?" said the baron. "My daughter has been reading them, but I told her I was too old to read anything new. What are they?"

"Have you never read the Bible?"

"Never."

"Not even the New Testament?"

"No."

"Will you allow me to read a few chapters before we converse?"

"Certainly."

"The conversation thus begun lasted for two hours, and was interrupted by a gray-haired son-in-law, who came in to talk business with the baron.

"Come again," said the latter to Dr. Chamberlain; "I am very much interested. I have often wondered if what has been taught me for religion ever emanated from God. I see that the greater part of it never did. I want my faith to be given to God the Father, God the Son, and God the Holy Ghost; and let the rest go to the account of the man who invented it."

The baron's cordial invitation led to another visit, but other daughters, devout women, hastened to their father to protect him from heresy and succeeded in preventing any conversation about the Bible by introducing other subjects.

The oldest daughter, whose heart had been stirred by the Book of God, sent word to Dr. Chamberlain that her sisters were angry with her for having invited him to talk with their father. He had, in their opinion, more religion in his little finger than any heretic could have in his whole body. And though her father desired more conversation, it seemed that her sisters would even resort to insult to prevent it.

No further conversation with the

baron ever took place, for he died in the following year. After his death, however, his eldest daughter told Dr. Chamberlain as follows:

"During my father's last illness my sisters insisted upon his seeing a priest. He replied, 'There is no need. I have confessed my sins to Jesus Christ.'

"Then they began to wail and lament over him, declaring that he would die in mortal sin if he did not confess to a priest. At last the old gentleman yielded to their importunity, saying that they could do as they wished in the matter, although he did not want to see any priest. So they sent for a French professor of theology in a neighboring seminary. He came and sat by the bedside of the dying Senator. He remained silent until exhorted by the eldest daughter to speak to her father. Then he said, 'Your father is sick, and does not want to be troubled.'

"'Troubled?' said the woman; 'Are you not a minister of God to tell a mortal how to go into His presence? Speak to him!'

"Thus addressed, the priest said to the dying man, 'Sir Baron, take hold of St. Joseph!'

"Much obliged, my friend!" said the Senator, as he turned his face to the wall."

Did this representative of the Church do the best in his power for this servitor of the State?

Yes; he gave him the very cream of Roman theology. "St. Joseph is twice omnipotent," said the Bishop of Rio de Janeiro to the assembled priests of his diocese on his return from the Council of the Vatican at Rome. "He is the legitimate Spouse of the Mother of God. He is the putative father of the Lord Himself. Therefore, St. Joseph, through two channels, ordains over Omnipotence."

The common people of Brazil have another way of putting it. "What kind

of Son would the Lord Jesus be if He did not obey His mother? And what sort of wife would she be if she did not obey her husband?"

To such extremes of blasphemy has Rome led its faithful followers!

After a brief visit to his own country, Dr. Chamberlain has returned to the scene of his labors in Brazil for thirty-eight years. Is there any less need there to-day than there was thirty-eight years ago?

Let the following incident give a reply. The editor of the largest and oldest daily paper in Brazil, whose heart God had opened to the comfort of His Word, said to Dr. Chamberlain less than a year ago: "I used to think you were hard on my countrymen when you spoke of our ignorance of the Word of God, but I can tell you something that seems more incredible than anything you ever said. On Holy Thursday of 1899 I filled the first page of my paper with an article, entitled: 'The Last Days of Jesus Christ.' In one paragraph of a dozen lines I stated that what followed would be taken textually from the fullest accounts in the four Gospels.

"You will be surprised to hear that I was complimented by some of my most highly educated countrymen on the beautiful article that I had written. And when I asked, 'What article?' they replied, 'That beautiful article on "The Last Days of Jesus Christ," on Holy Thursday.' 'Is it possible that you have never read that? Why, that is 1800 years old!' And I found that men able to discuss fine questions of international law with any man on the face of the earth, and who could challenge the right of any of your countrymen to practise their profession here without sustaining theses on technical subjects before one of our medical faculties, were absolutely ignorant of the four Gospels. They have never read them."

It is, therefore, not only to the 85 per cent. of illiterate people in Brazil, but to the 15 per cent. of cultured people that the Bible has yet to be opened.

We can no longer shield ourselves from the blame that will attach to us if the present generation of Brazilians has not the opportunity to obey the exhortation of our Lord to "Search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of Me."

We who have freely received this testimony of the Word to the living Christ must freely give it, or come under the censure of the Judge when He shall say: "I was a hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not."

During the last thirty-eight years some progress has been made, but there is much land to be possessed. Dr. Chamberlain has lived to see a Presbyterian Synod of Brazil organized, of which native pastors form more than half the members. The Protestant Episcopal Church has begun a good work with Bishop Kinsolving at its head, and the Methodist and Baptist Churches also have flourishing missions. The American and British Bible Societies maintain colporteurs who have circulated the Scriptures over a wide extent of country.

The area of Brazil is equal to that of the whole of the United States between the Atlantic and the Pacific. In this vast country no fewer than 2,000,000 of Indians still roam, scarcely touched by the Word of God. Four millions of freedmen, descendants of African slaves, still live in the superstition of Africa, and twelve millions of descendants of Europeans have for three centuries been systematically kept in ignorance of the Bible by the Church which has

dominated them. To all these we are called to minister freely as we have freely received. Let those who cannot go, send. Let those who are not able to speak to these people face to face pray for them and for the brethren who are sent to their help.

Let the readers of *THE CONVERTED CATHOLIC* follow their labors with their sympathies and supplications that the Word of God may have free course and be glorified in the Southern half of this continent, and that to the people of those lands a great light may shine.

Dr. Chamberlain returned to Brazil in June after a visit here of some months. He was much at Christ's Mission during his stay in New York, and his presence was a benediction to all the inmates of the home; the former priests who met him will never forget his apostolic teaching and his gracious manner. Like Bishops Taylor and Thoburn of the Methodist Episcopal Church, Dr. Charles W. Drees of South America and now of Porto Rico, Dr. J. Hudson Taylor of the China Inland Mission, Dr. Ashmore of the Baptists, Dr. Jacob Chamberlain of India, and Dr. John G. Paton of the New Hebrides, Dr. George W. Chamberlain is an apostolic missionary whom all Christians delight to honor.

Open All Summer.

The work of Christ's Mission will go on all summer. The pastor has made no engagements except to attend the Northfield Conference for Bible study in August. In July he spent a week in Asbury Park at the Rev. Dr. W. J. Erdman's Conference. It was a time of refreshing for soul and body. The friends of Christ's Mission are asked to remember the work it is doing. In June another priest wrote to Pastor O'Connor saying he was very unhappy and would like to leave the Roman Church.

A Successful Italian Work.

BY REV. FRANCESCO PESATURO, PASTOR FIRST ITALIAN PRESBYTERIAN CHURCH, NEWARK, N. J.

The first attempt made to evangelize the Italians of Newark was in 1890, when the writer started a little Mission in a hall located where many Italians are settled. As a rule, these people are Catholics, though the majority are only nominally so. They are practically indifferent to all religion because they have lost confidence in Romish priests. At the instigation of some superstitious and fanatical persons some opposition took place, but God was with his people and the meetings increased so that the Newark Presbytery took the work under its care, and on May 13, 1891, the First Italian Presbyterian Church of Newark was organized with twenty-eight members. The congregation increased wonderfully and a new house of worship was built—a beautiful edifice costing \$20,000.

Since the organization 254 persons have accepted Christ and joined the Church; seventy-eight children have been baptized, twenty-nine marriages have been performed and twenty-one funerals attended.



First Italian Presbyterian Church,
Newark, N. J.



Rev. F. Pesaturo.

There is a Christian Endeavor Society of forty-five members—the only foreigner among the eighty-four societies in Essex County Union, and for faithfulness to the pledge, for three years this Society has won the prizes. These have been a large American Flag, a handsome Bible, and, this year, a beautiful Banner. The Sunday School has over two hundred children, and we have a sewing school for girls of forty-five, and a mothers' class of twenty five.

This is one of the most generous Italian Protestant Churches in the land, as the annual contributions for the work of the Lord average \$500 yearly; considering that this money all comes from poor people, it really represents a good deal of self denial and liberality.

It is well to notice that all these people, including their pastor, the writer, have been converted from the errors of the Roman Catholic Church.

Four members of this Church have become ministers of the Gospel and are preaching the Word elsewhere in the United States; and another of our converted young men is studying for the

ministry. The church has a flourishing Mission at Westfield, N. J., with eighteen communicants.

In the city of Newark there are 35,000 Italians and they all need the truth to make them good Christians and good citizens. There are four Roman Catholic Italian churches, with eleven priests and sixteen nuns all speaking that language, working hard to keep their people away from Protestant influence and the public schools.

There are over a million of Italians in the United States, of whom one-third are settled in the principal cities. Half of these are day laborers, and a quarter artisans, the rest being professional men. Fifty per cent are illiterate.

One of the strongest characteristics of the Italians is self-respect; there are no beggars or drunken women among them; laziness or loafing is not to be found anywhere, and very seldom does an Italian appeal to the public institutions for charity. The Italians are hard and steady workers, very saving, and desirous of improving themselves. They are anxious to learn all they can, and will do their best to enter more and more fully into the life and customs of this country.

"They of Italy salute you"

Death of Father McNamara.

At the services in Christ's Mission, June 24, Pastor O'Connor referred to the death of Rev. James V. McNamara, who attained prominence in the work against the Roman Catholic Church in this city twenty years ago. He died in Chicago last February, as strong in the Protestant faith as when he excommunicated the Pope at the beginning of his work. When he united with the Rev. Dr. Justin D. Fulton's church and adopted his methods of "fighting Rome" his influence waned. He was an honest man and a zealous Christian.



**The Christian Endeavor Society of the First Italian Presbyterian Church,
Newark, N. J.**

The members of this Society, with all the other members of the Church, and the Pastor, are converts from the Roman Catholic Church.

PERVERTS TO ROME RETURN TO PROTESTANTISM.

IN the last fifty years many members of the Anglican Church, clergy and laity, have gone over to the Roman Church. That is the tendency of ritualism. If priestly power, vestments, holy water, statues and pictures of dead people constitute religion then the Roman Church is *facile princeps* among all Churches. Therefore, the Protestant who turns aside from the religion of the Bible and the worship of God in spirit and in truth, to follow ritualistic practices, must logically accept the Roman superstitions. It is a strange perversion, for the Christian religion unites the believer with God through Christ, while the Roman travesty of it brings one to the feet of the Pope, the Virgin Mary and the priest.

When a Protestant turns away from Jesus, Christ and the Bible to kneel to the Pope, the Roman Church, true to its worldly instincts, loudly proclaims the fact abroad. But when that person's eyes are opened to the sophistries and falsehoods of the system by which he has been entrapped he usually keeps silence about the blunders he has made.

Many of those unfortunate perverts to Rome return to the Protestant faith. We have published the names of more than one hundred in this magazine. But comparatively few speak out boldly regarding the manner in which they have been deceived. The world does not sympathize with them; they had a chance to learn the truths of Christianity, but they deliberately threw it away to plunge into the mazes of Roman superstitions; and now they find it very difficult to get back to the simplicity of the Christian faith; having been diverted from the right path in their pursuit of truth they find it hard to turn back again to a point from which

their search will be successful. It requires moral courage and intellectual power to leave the Roman Church and to expose its weaknesses and perversions of the truth. Among the laity, Lord Robert Montagu has written most on the subject, for he had suffered most from his connection with the Roman Church. Several clergymen have also published articles giving the reasons for their disgust with Romanism.

Rev. Arthur Galton's Experience.

A young Englishman, a Cambridge student named Arthur Galton, was received into the Roman Catholic Church by the Jesuits in London in 1875. He was ordained a priest at Oscott, Birmingham, in 1880, and after a dozen years' experience of Romanism, he withdrew from the Papal system and returned to the Anglican Church.

Now he is writing his experiences of Popery in a series of articles in the *National Review* of London. Besides their own intrinsic value, historically and theologically, these articles have a certain interest from the fact that of the many Protestants who become Romanists and afterwards return to Protestantism only a few care to write of their sad experiences.

These Protestants made a serious mistake, and wilfully chose a downward course in becoming Romanists; and when the Lord has had mercy upon them they do not care to look again into the pit from which they have been digged, or show to others the gloomy cavern wherein they found the poisonous snakes of false doctrine, duplicity, and the superstitious practices that characterize the Church of Rome.

Some extracts from Mr. Galton's article will be of interest to the readers of THE CONVERTED CATHOLIC:

"An historical instinct had led me

blindly towards the Roman theory of the Church, and had prepared my mind for accepting it. When I met quite accidentally with the papal interpretation of the text, "Thou art Peter, and on this rock I will build my church," I accepted the papal claims. . . . If a blind historical instinct led me into the Roman Church a broader and more definite knowledge of history, which I acquired in the following ten years, forced me out of it, by making me see, first, that the papal interpretation of Matthew xvi., 8, was false and untenable from every point of view; next, that the papacy is by no means that blameless and wholesome institution which it is made to appear in catechisms and Church histories; and finally, that the Roman Church has no satisfying answer for the Scriptural and scientific problems of modern thinkers. Indeed, my experience is, that so far from resolving such problems it increases and complicates them. There is no more cruel and shameless imposture in this world of delusions than the claim to infallibility made by the Roman ecclesiastics. Neither theoretically in its origin, nor practically in its exercise, will the claim to infallibility bear investigation. . . .

"The studies provided for me [at Oscott] were lectures of an hour each on dogmatic and moral theology, on Church history and Scripture. . . . The dogmatic theology very soon destroyed all the reverence I had for that which is conventionally known as dogma. The process in every treatise is the same. There are the smallest and thinnest premises as a foundation. On this an inflated structure is built up out of the most unwarrantable and unverified assertions. All real difficulties are evaded. Sham objections and dummy objectors are set up to be bowled over, and then the foregone conclusions are held to be proved beyond any doubt.

These exercises are merely verbal gymnastics without any life or human interest, and they are at variance with all modern ways of thinking. The treatises *De Deo Uno (Of One God)* and *De Deo Trino (Of the Triune God)* are more calculated than anything I ever read to make agnostics. It depends only upon the temperament of a student whether a papal treatise on the Eucharist will turn him out a sceptic, an unconscious idolator or only a materialist. Moral theology is based on Roman and Canon law. Neither of them is current in England or is applicable to modern society. This defect rather cuts into the text books. There is a large infusion of Jesuit casuistry and of the perverted ethics of Saint Liguori; these are only applicable to Roman Catholics, and in their completeness only to the Latin races. . . . I won the annual prize in each of these subjects in each year that I went through the course.

"I was far more interested in the Church history and Scripture, poor as the prescribed courses of them were. The course of Scripture was far below the level of the middle forms in a public school, but I started reading and exploring for myself, dipping into the Fathers and Commentators, gaining much unexpected light thereby as to Church history and dogma. It was in this way that I followed up the text "Thou art Peter" through the Fathers and Church history, finding that none of them in early times had interpreted these words in the modern papal sense; finding that the facts of Church history were dead against the papal interpretation, and that the Greek words taken in their literal grammatical and proper meanings were still more intolerant of it.

"In Church history I read everything I could meet with or hear of indifferently as it came or as I seemed to want it. I read all sides as exhaustively, as wide-

ly and as impartially as I could. I soon found how grossly I had been deceived by the manuals and catechisms which had been put into my hands. I found out that the Catholic Church was not even the Latin Church, and much less the Roman; and that the papacy, as we understand the term now, so far from being apostolic or primitive, was later than Gregory the First.

"I was also following the clue of Scripture: reading Baur and some of his school, reading Strauss and Renan. I was not led by any of them, at least not by the Germans. I thought them contradictory and confused, and certainly confusing. They seemed to me to raise more and greater difficulties than they laid. I thought more of Renan's exquisite French and of his genius in constructing theories, than of his destructive analysis or of any definite book he wrote. It was here that the Roman Church failed so completely to be of any help. It has no definite theory of inspiration, but only a farrago of contradictory opinions, not one of which will bear looking at in detail. It has of course its infallible assertions, but I had no longer any vestige of faith in its infallibility. If that one miserable pretence be seen through, the papal Church has no more help for a doubting mind than the newest and crudest sect. Indeed it has less, because it is compromised by its own infamous past, and most of all by that process of chicanery and bluff and forgery by which its infallible coinage was uttered. At this point, if I had been born a Romanist, the whole fabric of my religion would probably have been shattered. To a real Papist, Christianity comes only through the Roman Church, and the Roman Church only through the Pope, and the Pope only through St. Matthew's text, "Thou art Peter, and upon this rock," etc., and yet the vicious circle of his prison is not perceived.

Bad Luck for Priest Killers.

One of the delusions imposed on the victims of Popery was brought to light recently in Jersey City where a priest denounced the priest slanderers or priest killers in his parish. The "slander" was simply criticism on the sale of a horse presented to him when he was going to camp with the regiment of which he was Chaplain. The following is the story in the *Sun* of June 26, 1900:

"The Rev. Joseph J. McDowell, rector of St. Paul's Church, Jersey City, made pointed remarks at all the services on Sunday.

"There has been," he said, "a good deal of slandering in the parish. I have never taken part in the controversy. These priest slanderers, or I might say priest killers, will bring a priest to an early grave if allowed full sway. They are the people who have given the parish a bad name among priests; but I now warn them that I will take very drastic measures unless they stay where they are. I will denounce them from the pulpit.

"And right here I will give you three pointers. First, say nothing against a priest. Second, mind your own business. Third, many a man whom you believe to be your true friend turns out to be your worst enemy. No luck ever comes to those who slander priests, as the old folks will tell you."

Father McDowell when seen after at the rectory positively refused to explain his remarks. The parishioners are guessing as to what the occasion for the outbreak was. There was considerable trouble and bad feeling some time ago in connection with St. Paul's Catholic Club, but that incident was supposed to be closed. There has been some adverse criticism recently of the rector for selling a fine saddle horse which was presented to him at the outbreak of the Spanish-American war.

THE PUBLIC SCHOOLS.

A DISTINGUISHED citizen of New Jersey, General Ramsay, eulogized the public school system at the Decoration Day exercises of a public school in Jersey City last June. Whereupon a Roman Catholic of that city takes him to task in a communication to the Jersey City *Evening Journal*. He said, with an utter disregard of truth, that Generals Sherman, Sheridan, Corcoran, Hancock, Sigel and Meade knew nothing about the public schools, implying that they were not educated or had no interest in them, and that "the majority of the brave men of the Civil and Spanish wars knew nothing about the little red school houses." He refers to Sullivan, Carroll, Barry and a few others of Revolutionary fame, who he says were Roman Catholics, and as such were indifferent to the public schools.

A reply to this letter, written by a prominent member of the Junior Order of United American Mechanics, appeared in a subsequent issue of the *Evening Journal*, from which we make the following extracts:

"The Little Red School House," or what it stands for as a symbol,—the free school system,—is much older than the Government and was an outgrowth of the Reformation. In 1647 in Massachusetts was enacted the school law which is the real foundation of that State's school system and probably of that of the United States. These schools at that time were all public, and many were free schools.

In 1798 a most elaborate school law was enacted, crystallizing into statutes all the principles and practices which had been evolving for 150 years. In New York, then New Amsterdam, there was a common school in 1633, controlled by the Dutch Reformed Church. The English tried for a cen-

tury to Anglicise these schools then in existence, but without success, as the great mass of the people were Dutch. During the Revolutionary War the schools were closed.

In 1795 the Governor of New York State recommended the establishment of common schools throughout the State. In 1805 the Free School Society was founded. This society was incorporated by Act of Legislature the same year, and the Legislature set aside the proceeds of 500,000 acres until the interest should be \$50,000. An act had been passed somewhat to the same effect in 1795.

The practice of giving State aid to church schools grew up and was such a detriment to the efficiency of the schools and led to so many corrupt practices that the Common Council of New York City in 1825 abolished the practice. Thomas Jefferson, a contemporary of Washington (lest we forget), wrote in 1782 speaking of the Virginia school law. "The general objects of this law are to provide an education adapted to the years, to the capacity and the condition of every one and directed to their freedom and happiness. . . . The first stage of this education being the school of the hundreds wherein the great mass of the people will receive their instruction."

In 1818 he writes of his "devotion to a system of general instruction which shall reach every description of our citizens from the richest to the poorest; as it was the earliest, so will it be the latest of all the public concerns in which I shall permit myself to take an interest." So much for the antiquity of the public school. Nearly all, if not all, the Generals of the Civil War were graduates of the public school.

Parochial schools have turned out few great men in this country. I think I can say without fear of successful contradiction that at least three-fourths of

the Spanish-American War veterans are graduates of the public schools. It would certainly have been very disagreeable to have had to fight the subjects of His Most Catholic Majesty, the godson of Pope Leo—wouldn't it, my parochial school friend?

When has any bishop of the Roman Catholic Church ever done anything but cry down the public schools as godless and pernicious? Bishop Wigger of this diocese a few years ago threatened to refuse Catholics the sacraments if they did not withdraw their children from the public schools. Archbishop Corrigan's letter before going to Rome recently contained a slap at the public schools.

The difference between the public and parochial or Roman Catholic schools is the difference between American and Spanish civilization, the difference between the Golden Rule and the motto attributed to the Jesuits, "the end justifies the means," and the difference between the Bible and Butler's "Lives of the Saints." The difficulty with the Roman Catholic critic of General Ramsay seems to be that he is divided in his allegiance to three flags, the Papal, Irish and American, in the order named, while General Ramsay loves only one flag—the Stars and Stripes.

A Bishop Gives the Lie.

The following despatch by the Associated Press appeared in all the daily papers of the United States, June 28, 1900:

San Juan, Porto Rico, June 27.—At a teachers' conference held here yesterday evening, Dr. Saldana, a member of the Insular Board of Education, during the course of an address, remarked that the Catholic religion should again be introduced into the public schools of Porto Rico.

Dr. Campos Valladares, a Portuguese

Presbyterian, Superintendent of Public Instruction in Brazil, took up Dr. Saldana's remark. In closing his address he turned to Bishop Blenk (the Bishop of Porto Rico) and said that with all due respect to Catholicism, he would ask permission to take exception to Dr. Saldana's statement. He then said in substance that the Roman Catholic Church had been negative in regard to results in all the South American countries, asserting that the illiteracy prevailing there was due to the Church's influence.

This remark caused great excitement. No sooner were the words uttered than Bishop Blenk jumped to his feet, and, striking the table with his closed fist, shouted in ringing tones:

"It's a lie!"

Simultaneously with the movement of the bishop the priests accompanying him also arose, with anger and consternation depicted on every face. For a moment there was intense silence in anticipation of the next happening. Then Bishop Blenk said:

"I will not sit quietly and hear the Church of which I am the representative in Porto Rico traduced in such language."

Again there was a painful silence, and then, by common impulse, the adherents of the bishop shouted with one voice:

"Long live Catholicism!"

The consensus of opinion is that the incident was precipitated by Dr. Saldana's interjection of the question of religion into educational remarks, and he was censured by many persons present. There was also considerable criticism indulged in towards Bishop Blenk, it being asserted that his hasty manner was unbecoming the dignity of his high office, when he could well have refuted the statement calmly and with dignity at the close of the speaker's remarks.

[That bishop should be silenced.]

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

FIFTH SERIES.

XIX.

NEW YORK, August, 1900.

SIR:—I had hoped that in this hot weather I would have the pleasure of writing to you on an agreeable subject, such as the peace of God and how to obtain it. It would be refreshing for a Christian to dwell on such a theme at this time when the whole world seems to be at war. We all long for peace and rest, and this happy condition can be obtained in this life only in the Christian religion, that is, by union with God through Christ. The ambitious, worldly man, the carnal mind, cannot discern the things of God; but the believer in Christ enjoys the peace that passeth understanding, for He is our peace. It is, therefore, the most important thing in the world to learn how that peace can become our portion; and I thought it would be profitable for body and soul to consider the subject at this time when, with the discomfort of the dog days, there is war on the earth and rumors of wars that will set the whole world aflame. In all countries, 'from China to Peru,' the earth is groaning and men are fighting and dying for the supremacy of their ideas, the enlargement and expansion of their countries—and some in their defence—and the acquisition of things that perish—wealth and power. Surely this is a time when the most indifferent, if they give any thought to another life than this, cannot help seeing that the Word of God is being fulfilled. All this which agitates the world was foretold. God's Word is true and His promises will be fulfilled. It is well, therefore, that as Christians we should know wherein we stand, whether we are accepted of God and are secure in His love. Your Church gives no assurance of this. I know because I have tested the doctrines and observed the customs of the Roman Church, and as one who has been a priest I can testify that there is no assurance of salvation for anyone in that system. It is not so with Protestant Christians. They are saved because they believe in Christ; they know He is their Saviour.

But important as this subject is, I must devote this letter to another matter. In future letters I hope we shall be more agreeably occupied than in the discussion of the personal characteristics of members of your Church, high ecclesiastics and others who are the product of that system which has been styled in Scripture, "The Mystery of Iniquity," and to whom I must now call your attention.

The Paulist Fathers of this city are well known for their "Missions to Protestants," that is, their efforts to make Romanists of Protestants. They have not been very successful, but they have obtained some notoriety because whenever a weak, foolish Protestant has been captured by them they exhibit the deluded victim in the daily press to show how fast "the Church" is growing. Of course they say nothing about the losses to the Church, which has been estimated as ten to the one they gain from Protestantism. Among these "losses" are many priests, and as the conversion of a priest means the removal of a part of the foundation of the

structure, there is danger, if such a movement spreads, that the whole Roman machine will be destroyed.

Now as nothing can stop the exodus from your Church, some means must be devised for discrediting the priests who leave it. If it can be shown that those men are of bad character and are actuated by unworthy motives, and that they are not really converted, something will be gained. Above all, if it can be demonstrated that they are hypocrites, that their professions of adherence to Protestantism are insincere and that they will return to Romanism, the work is accomplished. This the Paulists are doing in the case of priests who have come to me, and after being enlightened have renounced the Roman Church. Again and again during the last twenty-one years that I have been engaged in this work I have called attention to the falsehoods of the Jesuits and Paulists, and their lies, calumnies, slanders and libels concerning myself and the priests who have been converted at Christ's Mission. Many times influential friends have advised me to sue them in the courts and punish them by fine and imprisonment, but I have been too busy with the work God has given me to do; and I knew that He would set us right in His own good time. He has done so. The work we are doing has prospered, while the Paulists are engaged in partnership with the "Father of Lies."

When a Redemptorist priest named Lambert was converted at Christ's Mission in 1894, the attacks on him assumed the form of a statement that he was insane. We traced that lie and exposed it. Now after five years in the Protestant ministry the assertion is made by the high priests of Rome that he has been reconciled to the Papal Church. Here are the facts of this latest and basest attack on a converted priest, written by an impartial hand.

Again Slandering Father Lambert.

On Friday, June 29, the Rev. James A. O'Connor received a letter from a prominent citizen of Vancouver, British Columbia, which furnished evidence that the traditional policy of the Roman Catholic Church toward those priests who came out from it was being exercised for the second time against Father Lambert, a priest of the Redemptorist Order, who was converted at Christ's Mission in 1894.

After his conversion Father Lambert proceeded to Jamaica, West Indies, to engage in religious work, and a few days after his departure a copy of a Catholic paper published in Maine arrived at Christ's Mission with an item to the effect that Father Lambert had become insane and had been placed in an asylum. This paper bore the very date on which Father Lambert sailed for Jamaica; and a few weeks later another paper came to hand from San Antonio, Texas, containing a paragraph almost identical in terms.

After having spent five years as a Wesleyan pastor in Jamaica, Father Lambert returned to New York, and the Methodist Episcopal Church decided to send him to Porto Rico as an assistant to the Rev. Charles W. Drees, D. D., the superintendent of the Methodist Episcopal work in that island.

A few days before the time of his departure, a similar statement as to his

mental condition was made in the form of an allegation that he had been "reconciled" to the Roman Catholic Church. And again the news comes from a distant point.

On the date mentioned the following letter came to hand :

VANCOUVER, BRITISH COLUMBIA, June 23, 1900.

Rev. James A. O'Connor:

REV. AND DEAR SIR:—Some time ago I had a list of ex priests, men who had embraced Protestantism, published in a local paper, and the authenticity of the list was at once questioned by a local Roman Catholic as if he were the only custodian of the truth. Part of his reply was a letter from a Paulist Father in New York. Here it is :

"The list of apostate priests is a curious assemblage of bad and bogus cases. I will tell you what I know about particular names.

"(1) Merwin Marie Snell never apostatized ; he married out of the Church, and has since been reconciled. Of course he is a layman (that is to say, he was never a priest).

"(2) Lambert, the Redemptorist, has been reconciled to the Church. There is no St. Clement's College in New York

"(3) Campello has long since been reconciled.

"(4) Father Dewey is a convert, or was. He apostatized some years ago, falling into scepticism. He did not become a Protestant.

"That is all I know about the list by personal knowledge, but you and I know it is a list of bad men, corrupt in morals, and false to conscience."

I wrote the *Boston Citizen* on this matter, and the Editor, Mr. Long, kindly referred me to you.

Any information you give me about those named by the Paulist, whom I believe to be a prevaricator, will be kindly received.

I shall forward you full particulars when I expose the falsehood.

Yours faithfully,

The importance of this letter was immediately perceived by Mr. O'Connor, and after consultation with the friends of Christ's Mission he proceeded to investigate the matter. He promptly sent a gentleman to interview Father Deshon, the Superior of the Paulist Fathers in New York, concerning the alleged "reconciliation" of Father Lambert.

Father Deshon upon being questioned gave the following interview:

Statement of P. J. D.

"As a journalist I called on Father Deshon in reference to the statement made in a Vancouver, British Columbia, paper that Rev. A. Lambert, the former Redemptorist priest, had been reconciled to the Roman Catholic Church. Father Deshon said : 'I wish it were so, but as far as I know it is unfortunately not true. The Rev. Mr. Lambert consulted me about two months before he left the priesthood and presented his difficulties to me, but though I advised him to put aside all thoughts of discontent, he renounced his faith and vows shortly afterward. All I know about him is that he is lecturing against us and has Mr. McGovern, one of our former students, with him. There is no doubt in my mind that Father Lambert is not right in his head. It is impossible for anyone thoroughly grounded in the principles of our holy faith to take any sincere stock in Protestant ideas, unless he be mentally unbalanced.' P. J. D."

Not having obtained a categorical answer to the question whether Father Deshon or any of his associates in the Paulist Society wrote the letter, an extract of which was published in the Vancouver paper, Mr. O'Connor sent another journalist to interview the Paulists.

Statement of T. C. M.

"I called on Father Deshon, and handed him a copy of the letter taken from the Vancouver paper.

"He read it through, and in answer to my question as to whether the letter quoted had been sent from his house, said that he knew nothing of it, although he believed most of the statements made in it were true. He went down the names of the persons mentioned, saying of Mr. Snell and Mr. Campello that what was stated of them was matter of common report. With regard to Mr. Lambert he said he did not know about his case, but a stranger had told him that morning that Mr. Lambert had been reconciled to the Church. He did not know whether this was true, but he hoped so; it would be all the better for Mr. Lambert if it were. As to Father Dewey, everybody knew he made no profession of being a Protestant.

"I said I was not concerned about the truth of the statements, but did wish to know whether they had been sent out from that house. He said he did not see that that was of much consequence, but there were about twenty priests there, and if one of them had read something in a paper about any of these men, he might have written it in a private letter to a friend in Vancouver or anywhere else. There was nothing said that had not already appeared in the papers or was of common report, and this being so, he did not see that the matter was of any importance."

This statement being also unsatisfactory, the first gentleman again called on Father Deshon. This is his report:

"Father Deshon, when seen again, said that he had not written the letter nor did he know who wrote it, as private letters written by priests of his community were not submitted to him. He denied that his reference to my former visit was intended to refer to me as his authority. He had simply said: 'This morning a stranger called who told me that the report was spread out West that Rev. Mr. Lambert had been reconciled to the Roman Church.' My second interview with Father Deshon was no more satisfactory than the first."

The information obtained still being imperfect, a counsellor was called in, who said the best and most straightforward course for Mr. Lambert would be to call on Father Deshon and demand an apology or explanation. The lawyer expressed his willingness to accompany him on such a visit.

A time was accordingly fixed, and Mr. Lambert and this gentleman had an interview with the Paulist Superior, and their statements with regard to the visit are given below.

The Rev. A. Lambert's Statement.

"I called with an attorney on Father Deshon in relation to the reference to me in the Vancouver letter.

"The attorney introduced himself and me and explained the reason of our

call. Turning to me, Father Deshon asked: 'Are you the man who called on me some years ago?' I answered, 'Yes, sir; I was a priest then, but now I am a Methodist minister.'

"The counsellor called his attention to the seriousness of the slander that I had been reconciled to the Church, and tried to get out of him the name of the author of the letter. But Father Deshon answered it was impossible for him to say who wrote it, adding that letters could be sent out of the house without his knowledge. The letter, he said, was a private one, and very likely was not intended by its writer for publication. At the end of the interview I called the attention of Father Deshon to another slander in the letter, adding that I put the matter before him because I was leaving for Porto Rico in connection with my church. I told him that I was not an immoral man, and had never been one.

"He answered very gruffly, 'I don't know anything about that—no more than the man in the moon.'"

Statement of the Lawyer.

"On July 3, at about eleven o'clock in company with the Rev. Mr. Lambert I called upon the Rev. Father Deshon, the Superior of the Paulist Fathers at Fifty-ninth street and Ninth avenue, New York City. Father Deshon kept us waiting for some time. When he finally appeared I spoke to him as follows:

"'Father Deshon, I am the attorney of this gentleman, the Rev. Mr. Lambert, and we have called on you because I understand that one of the priests in this institution has written to some friend in Vancouver, claiming among other things that the Rev. Mr. Lambert had been reconciled to the Church of Rome. That letter found its way into print, and I have come with Mr. Lambert to ask you whether you have written any such letter.'

Answer. "'I have not.'

Question. "'Would it be possible for a priest in this institution to write such a letter without either your knowledge or consent?'

A. "'It would be possible. This seems to have been a private affair; if the letter was written from here, it was not written for publication.'

Q. "'Will you say positively that you have no knowledge as to the authorship of the letter and that you cannot ascertain whether it was written by one of your priests?'

A. "'I know nothing about it; I know no more about it than you do; I know no more about it than the man in the moon.'

"While this interview was taking place Father Deshon was looking in a sort of dazed manner at Mr. Lambert. When Mr. Lambert spoke up energetically and protested against the rumors of his reconciliation to the Roman Church, Father Deshon's state of mind seemed to be disturbed, and at the words of Mr. Lambert, 'I am now a Methodist minister,' Father Deshon was speechless and seemingly unable to move.

"While Father Deshon did neither deny nor affirm that the letter in question was written by one of his priests, his general manner left it to be inferred that he knew more about it than he was willing to tell.

"It was a remarkable meeting and a remarkable scene. An ex Protestant,

a graduate of West Point, and now head-priest of a religious Romish Order, sending his press agents through all parts of the United States proclaiming his efforts and alleged successes in the "conversion" of Protestants, confronted by a quiet but intelligent and gentlemanly Methodist minister who had for ever abjured the errors of Rome. A picture of the scene would be an object lesson for Protestants and Catholics."

That is a clear statement of the case against Father Deshon and his Paulist Fathers. The gentlemen who interviewed him have not the least doubt but that the slanderous attack on Father Lambert emanated from the institution that has for its mission the "conversion" of Protestants. God pity the Protestants who are "converted" by Deshon & Co.! Father Deshon used to be a Protestant, but he was not a Christian. Whenever his name is mentioned in the secular press it is proudly stated that he was graduated at West Point, and was a classmate of General Ulysses S. Grant at that famous institution. It is an insult to the memory of General Grant to have his name mentioned in connection with such a man as Deshon. If Mr. Deshon had continued in the army he would have been court-martialed for an offence like that which was perpetrated against Father Lambert. Refuge in equivocation would not be permitted. A straightforward answer would be required to the question: "Did you or any of your associates write the libelous letter?" Deshon's reply that he did not know any more about it than the man in the moon would not be accepted. He would have been drummed out of the army. Now he will be honored by the Pope. That is Romanism.

Concerning the others mentioned in the Paulist letter—Snell, Campello and Dewey—a word must suffice. Merwin Marie Snell never was a priest; he was the secretary of Bishop Keane when the latter was rector of the Catholic University at Washington, D. C. While in this confidential relation to the "liberal" prelate, Snell married a divorced woman, the ceremony being performed by a Protestant minister, the Rev. Dr. J. C. Rankin, President of Howard University, Washington. "This step," said Snell at the time, "excommunicated me from the Catholic Church."

Regarding his new religious belief, he said: "My decision was made at the point where my study of religions made it possible for me to no longer remain an honest communicant of the Roman Catholic Church."—*New York Sun*, December 29, 1892.

Father Dewey, of the same family as the famous Admiral, had been a Protestant, a member of the Episcopal Church, but he went over to Rome and became a Jesuit. After several years in the priesthood he renounced Jesuitism and returned to Protestantism—scepticism, the Paulists say. The ex-Jesuit should sue them for libel.

Count Campello, who had been a canon of St. Peter's at Rome, left the Roman Catholic Church many years ago, and gave most damaging testimony against the highest ecclesiastics and the Roman Curia in general, especially the cardinals, with whom he was intimate.

Several years ago he organized a work of religious reform in Umbria, Italy, and many priests flocked to his standard. The movement has the sympathy and support of the Church of England and of the members of the Protestant Episcopal Church in other countries.

It has been my privilege, Cardinal, to receive as many as sixty priests out of the Roman Catholic Church, and all of them have accepted the evangelical faith like other Protestant Christians. Many of these gentlemen are now pastors and missionaries in the Churches of the various denominations in the great Protestant body. All of them rejoice that they have been delivered from the bondage of Romanism and have come into



REV. A. LAMBERT,

The Converted Redemptorist Priest, now Minister of the Methodist Episcopal Church and Missionary in Porto Rico.

the light of the Gospel of Christ. Several, like the Rev. A. Lambert, are preaching this Gospel to their former brethren. I have faith that more and more priests will come out of your Church, and I shall be happy to welcome them, for that is my life work.

Yours truly, JAMES A. O'CONNOR.

Converted Priests in Europe

There are five hundred former priests of the Roman Catholic Church on the other side of the Atlantic who are engaged in religious, educational and literary work. Many of them are ministers in the various denominations, fifty being clergymen of the Church of England or Protestant Episcopal Church, and thirty in the Reformed or Evangelical churches in France. The Old Catholics in Germany, Holland and Switzerland have a large number, and the various Protestant churches in Italy count many converted priests among their most active workers. As will be seen by Mr. McGovern's letter in this issue, there are several converted Spanish priests engaged in religious work in their country. The Rev. Andre Bourrier has a home for priests in Paris, somewhat like Christ's Mission in New York, and he has welcomed to its hospitality many priests who have withdrawn from the Roman Church. The Rev. Thomas Connellan and his associates are doing a noble work in Ireland.

An invitation has been extended to the Pastor of Christ's Mission to visit these brethren in Europe this year, and if the way should open he would be glad to spend the months of September and October among them. The work of Christ's Mission and the publication of *THE CONVERTED CATHOLIC* would go on without interruption during his absence. He would be pleased to hear from the dear friends of Christ's Mission who would like him to take this vacation and do good while he is away. He will be in New York City all summer.

Dr. King's New Book.

Judging by the favor with which the announcement of "The Purple and

Scarlet Woman and Her Relatives," Dr. King's new book, was received, it will have a wide circulation. By arrangement with the publisher and through the kindness of Dr. King a copy of this book will be sent free for one new subscriber to *THE CONVERTED CATHOLIC*.

Among the illustrations in "The Purple and Scarlet Woman" is the medal struck by Pope Gregory XIII. in commemoration of the horrible Massacre of St. Bartholomew in 1572. When this medal was struck the Pope said: "The King of France has kept his word with me: all the Protestants are killed!"

As will be seen, the Pope had his own portrait struck on the medal with his name and title "Gregory XIII., Supreme Pontiff, in the first year of his reign."



On the reverse is the representation of an angel slaughtering the Protestants with a cross in one hand and a sword in the other.



The Massacre continued seven days. 70,000 persons were killed. The Pope decreed a jubilee to all Catholics "that they might thank God for the slaughter of the enemies of the Church, lately executed in France."